/94 cont./

881 178 pay little attention to the phenomenon of masculine adolescence. Only in the village of Jacareí have I had information that the boy, 881 when his voice changes, is subjected to the resguardo in order not 825 to be the victim of odjépotá and so that there will not be incarnated in him certain spirits, particularly of animals such as anta, jaguar, etc. The spirits of female animals would be incarnated in the boys, just like those of male animals in the girls. The resguardo of the boys is practically reduced to not eating the meat of ani- [868] mals considered dangerous spirits. It is at this age that they learn the manufacture of adjó (carrying baskets) and sieves, the tasks in the clearings, the construction of traps, and other things.

881 The Mbüá practice the piercing of the lip, but they do not 304 seem to attach exceptional importance to it, at least in general. [184] In the group now established in the village of Rio Branco, a doctor- [178] sorcerer, some decades ago, decided without much ado to abolish the practice; he is supposed to have explained his attitude by saying that "today one can no longer live as in ancient times."

[301] The orifice is minimal, almost invisible, and in it is worn [824] (but not always) a fine toothpick of taquara. The piercing is not necessarily done by the flanderú. Any man of the village can perform it, using a splinter of pindo leaf-rib. It is preferred, however, that all the boys of prepuberal age (about ten years old) existing in the group submit to the operation simultaneously. Any person, including those of the female sex, may be present on the occasion. The patients are not considered in a state of odjéhóaku, [752] and the wound is only treated with peanut /Port. coró/ oil (ytxótxim). [278] /95/ An essential condition is that the boy must have previously [115] passed through a period of apprenticeship under the orientation of [868] his father or some person entrusted with it, during which he has been instructed in the techniques of plaiting and other skills -- so that he does not become lazy, according to the explanation of 881 Pablo Vera of Yroÿaÿ. In Rio Branco the Indian Karaí or Marcelino 881 Rosa explained to me that the ones being initiated receive a series 57 of recommendations or counsels (which he called "education"). [115] They are more or less the following: "work a lot, plant well, do

1:Dobrizhoffer M-S (ca. 1760) 1822
514 Abipon 514
GUARANI 514

A
757

Though sucking is the chief and almost only cure in use amongst the Abipones, yet they have some dream-like ideas of our remedies. At times, when oppressed by the heat of the sun, or inflamed with a feverish burning, they will draw blood by piercing their arm or leg with a knife. Medicinal herbs, of which their country produces so great a variety, they scarce know by name, yet are desirous of being thought well skilled in the mysteries of nature. Hence, not so much in the desire of restoring the sick person, as of increasing their own reputation, they would sometimes prescribe the leaves of a tree, or the roots of some little known plant, on which the druggist might safely write *quid pro quo*, these remedies being generally of such a nature, that they are more likely to miss than be of any service. At the end of a fatiguing journey, I fell ill in the town of Concepcion. A woman, of high repute for skill in the healing art, comes and gives me a large dark root, promising me the complete restoration of my health, if I would drink it well boiled in water. I shuddered at the medicine, but still more at the old hag that prescribed it.

G
757
278

The Guarany tongue is as rich as the Abiponian is poor in the names of wholesome plants, and not a few of the Guaranies are well acquainted with the use of them. In the town